

M'ILVAINE. (R.R.)

Capital Punishment.

REMARKS OF R. R. M'ILVAINE, M. D.

IN THE

MEDICO-LEGAL SOCIETY OF NEW YORK.

FROM THE

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Of August and September, 1880.



CAPITAL PUNISHMENT.

Remarks by R. R. McIlvaine, M. D., in the Medico-Legal Society of New York.

From *Medical News* of August, 1880.

[DR. PACKARD recently read a paper before the "MEDICO-LEGAL SOCIETY," New York, treating of the best means of producing death in cases of capital punishment. It seems a lively discussion followed the reading of the paper, participated in by the most eminent physicians of New York—a wide range being taken. Not only was it discussed as to the speediest and least painful mode of producing death in the case of criminals, but the merits, if we may use the term, of the death penalty itself, were discussed as a means of punishment—some of the gentlemen emphatically opposing it as barbarous and unchristian, while others insisted that "*whoso sheddeth man's blood, by man shall his blood be shed.*" Among those who took part in the debate was our old friend and former fellow-townsmen, R. R. McIlvaine, M. D., now a resident of New York. As Dr. M. is a debater of no mean abilities—in fact, is quite competent to cross swords with the ablest, and, in so doing, stands as fair opportunity of inflicting as deep thrusts as he may receive—and as his speeches are always marked for the extensive research and sound reflection they exhibit, we feel quite sure we can afford our readers no greater pleasure than to publish in full his remarks in the debate which followed upon the reading of Dr. Packard's paper. Whether the reader agrees with Dr. McIlvaine or not in his views in regard to capital punishment, yet he will be interested in the many valuable facts stated by Dr. M. Those not acquainted with the Doctor would suppose, as a matter of course, that he had notes before him to read from when he gave the many statistics and mentioned the various facts which are interspersed throughout the speech. But such was not the case—he had not a single written or printed line about him—but only made use of the information he had long before laid up in the ordinary course of his study and reading. His remarks were altogether extemporaneous, not having contemplated making any until he came to make them. We feel safe in asserting that not many persons *in the world* could rise in their seats, and, without having had any previous study or reflection, make such a speech, so interspersed with historical facts and scientific statistics.—EDITOR *MEDICAL NEWS.*]

R. R. McIlvaine, M. D., desired to know whether the orator of the evening was in favor of capital punishment?

Dr. Packard answered decidedly in the affirmative.

Dr. McIlvaine regretted to say that he was in that event exceedingly disappointed. It has been said by authors that some men anticipated their time, but that others were born behind their time. That the distin-

guished author of the paper had been born as the apostle Paul claims for himself, out of due season, has been by himself demonstrated, as his time, chronologically speaking, would be about the era of that eminent hangman, Cotton Mather, the distinguished witch executioner, and Quaker hanger of the seventeenth century, 1692—hence his disappointment. Had he come from Boston the ideas enunciated by him would be in keeping with the antecedents of that interesting city, in respect to their conduct towards witches and inoffensive Quakers. But the “City of Brotherly Love,” founded by the immortal Penn, whose population has looked upon it as a door of hope for the new era about to open for the liberty of conscience—this city, after more than one hundred years, sends a gentleman on a mission of mercy to teach the world a new means for destroying human life.

Although not avowedly in favor of capital punishment, yet apologizing that Christianity has not been able to dispense with it, he, in his remarks, gives quotations which he uses as a sort of breakwater of his doctrine. He tells us that on the 14th day of March, 1878, a London telegram says that a bill to abolish capital punishment was on that day put on its second reading in the British House of Commons, and defeated by a vote of 263 to 64.

Now this quotation was intended to fortify himself by what he was pleased to consider the superior wisdom of that legislative body; but in order to counteract the influence of that quotation, the speaker asked permission to quote from a Philadelphia author who was present on the occasion about to be referred to, a gentleman not only of the eighteenth century, but of the nineteenth century, and will continue to be of all time; he referred to Dr. Benjamin Franklin, who was present in the House of Lords. On that occasion the rights of the Colonists were under discussion. Hear what the immortal Franklin says of those hereditary legislators:

“On the 31st of January, 1775, as a third part of the national legislature, the House of Lords gave him an exceedingly mean opinion of their abilities, and made their claim of sovereignty over 3,000,000 of virtuous and sensible people in America seem the greatest of absurdities, since they appeared to have scarce discretion enough to govern a herd of swine. Hereditary legislators, thought I!

“But this was a hasty reflection, for the elected House of Commons is no better, nor ever will be while the

electors receive money for their votes, and pay money wherewith the ministers may bribe their representatives when chosen.”*

The authority of Dr. Franklin will not be disputed by any one acquainted with books.

The gentleman next, in order further to fortify himself, referred to a circumstance recorded in the ninth chapter of Genesis, which, according to the most recent chronological researches, would be about the year 2348 before our era. This is a well-known passage, a sort of “programme,” if you please, of Noah, in which the divine character is represented as saying, “Whoso sheddeth man’s blood, by man shall his blood be shed.”

It is strange that this passage should be considered as referring to capital punishment, because there is no evidence either in the text or context that such is the fact; but it may be according to what the author of the evening regards it to be—a sort of barricade behind which he can fortify his views.

The speaker (Dr. McIlvaine) referred to another passage in the same book, anterior to that quoted above, when God himself was the theocrat of the universe. It is recorded in the fourth chapter of Genesis, and the chronology of which is about the same as the preceding related event. It is that in which the highest crime known to the law was committed, fratricide. The reported conversation which took place between God and Cain is there represented. Cain did not deny the allegation of the crime; he admitted it, and stated that the punishment was greater than he was able to bear, that it was fearful! What was that punishment? It was simply that of a mark set upon him, “lest any finding him should kill him.” That would be evidence to any man who would meet him that he had been guilty of a fearful crime. God did not call in a jury of experts to testify as to his sanity or insanity, or as to the nature of the crime; he did not call in a clergyman to pray him into heaven with a rope around his neck; he did not condemn him to be buried in the cross-roads at night, with a stake thrust through his body, to add to the infamy of the death! All these methods belong to a later civilization, which he was happy to say were giving way to the exercise of more in-

*Memoirs of the Life and Writings of Benjamin Franklin, private correspondence, Vol. I., pp. 508 and 504, London Ed., 1818.

telligence and humanity, and had no part or parcel in the history of that event.

The world is not now living under the Mosaic dispensation. It would appear that the learned gentleman from Philadelphia was not aware of the fact of a new dispensation in the history of our race. During his lifetime, you, That ye resist not evil."

It would appear in the mind of the speaker that our modern advocates of cut-throatism should have a missionary, in order that they might be enlightened in relation to the Christian administration under which we live, that is, the Christian era; and that all those things which conflict with the teachings of Jesus are necessarily incompatible with the government of human affairs.

At the closing scene of his life on the cross, which was a comment confirmatory necessarily of his whole life up to that date, it is found that the Lord, while giving up the ghost, uttered the following prayer: "Father forgive them, for they know not what they do."

Passing then to the immediate successors of our Savior, the first event necessary to mention is the martyrdom of Stephen, which is found recorded in Acts vii. 60, of which event there can be no mistake. Stephen, that man of God, was taken out and stoned, and in his last agonies he uttered this prayer: "Lord, lay not this sin to their charge."

These, then, are demonstrative teachings, not only of Jesus in his day, but of his immediate successors; and are the teachings of the fathers of our Christian system thus early in the Christian era. How far we have departed from them the events, and in fact the teachings of the evening would demonstrate; for can anything more infamous be conceived of than that of a man calling himself the representative of Jesus of Nazareth, with all the facts which have been stated here before him, and as his immediate successor, taking his place on the scaffold beside an unfortunate man with his face covered with a black cap and a rope dangling around his neck, offering up a prayer to the eternal God asking him to receive this man into the fellowship of, and as a fit associate for Abraham, Isaac and Jacob, and the spirits of just men made perfect? And yet they claim that he is not fit to live here!

If he is fit for the society not only of the most eminent Christians on earth, but also for the saints in light, why

not let him live to call others to repentance? If he is good enough for that, he had better be allowed to remain where he is.

Now, in the light of the teachings which have been demonstrated from the prophets, from the Lord Jesus, and from the first martyr Stephen, may it not be concluded that if men have the spirit of Jesus in them they could not possibly act as hangmen and cut-throats; and may it not be inferred with the apostle Paul, that "if any man have not the spirit of Christ, he is none of his." The spirit of Christ can not direct man in that course; it is diametrically opposed to the law of God; and is it possible that in this Christian era, with all these facts before us, men have been hung for cutting timber; for stealing inconsiderable animals worth but four or five dollars? Yet in the time of Henry VIII. men were hanged for vagabondism; and in the era of Queen Ann, in 1702, as late as that, a woman was hung for stealing a five-cent loaf of bread, her infant being taken from her breast and laid on a whisk of straw while this was being done; and her husband was at the same time fighting under Marlboro on the Continent! The poor fellow, when he returned, became insane, certainly, it would be supposed, for a just cause!

Now with all these facts before us, the speaker asked, is there any hope for society in this regard? Is this thing to go on indefinitely? Are men to be hung in direct violation of the divine government? For the more hanging there is the more familiar society becomes with it, and the less terror it inspires. Examine history, and it is found that inconsiderable causes like those mentioned have at times been deemed in the eyes of the law-making powers sufficient to deprive men of their lives. To be sure there has been some amelioration, and some States have gone so far as to practically abolish the death penalty; but have we not in our modern civilization some remedy other than hanging for the crime of murder? Have we no remedy for even that crime?

Murder is committed for one of three causes: 1st. Absolute necessity. A man's stomach will not reason. As a matter of course it requires to be satisfied, and hunger has no reasoning capacity. 2d. Injury, either real or supposed. 3. The love of gain.

Now here are causes, and can not this Society inaugurate influences which will tend to break them up? What

is wanted is to cure society of these bad elements. It can not be done by revengeful methods.

He had been hoping that the Medico-Legal Society, a society which is always the first to lead off in that which is for the amelioration of humanity, would inaugurate some measure for the passage of a law which would put a stop to the execution of capital punishment. He expressed his surprise that such a measure had not ere this been set on foot by some leading member. To Mr. J. F. Miller, of the legal department of this Society, belongs the credit of having been the first to make a suggestion which is in sympathy with this great moral movement. The Society should inaugurate a movement which shall illuminate the dark places, and impress the fact that men are human beings. We want to dispense with the halter; we want to dispense with carbonic oxide, and we want to remove from society the causes which lead to these crimes.

Were he in favor of capital punishment he would say that the easiest way of depriving any animal of life is by submerging it under water and holding it there until it ceases to exist.

Prof. Doremus did not agree with the speaker. He thought the easiest and quickest method of death was by means of prussic acid; not the prussic acid of the shops, but *pure* prussic acid. He had seen rabbits drop dead under the effects of the fumes of this drug, before the acid could get to the animal. That, in his estimation, was a far quicker means of death.

Dr. McIlvaine desired to get rid of that also, and, although it might look rather Utopian, in his estimation this is what is needed; for there is in society, and he would announce it without fear of contradiction, a preponderance of good over evil, of pleasure over pain, of happiness over misery. Let us then, each and every one, instead of devising means of depriving our fellowmen of life, which God Almighty has endowed him with for the best of purposes, determine that, as far as we are able, we shall contribute to the regeneration of society, and correct the false doctrine that the gallows is essential to Christian civilization.

Some years ago there was a lull in capital punishment, but of late years it has been revived. It has become somewhat in excess over that of former times. We have become somewhat familiar with it, and, as a consequence,

society has become hardened; for contact with crime renders the conscience, to use the language of the apostle Paul, as if seared with a red-hot iron.

From *Medical News* of September, 1880.

[IN the last issue of the MEDICAL NEWS we published the remarks of R. R. McILVAINE, M. D., in a discussion which followed upon the reading of a paper by Dr. PACKARD, in the *Medico-Legal Society* of New York. At a subsequent meeting an interesting discussion occurred on the reading of a paper by Dr. GEORGE M. BEARD. We give Dr. McILVAINE's remarks—ED.]

Dr. R. R. McIlvaine asked the reader of the paper what the proportion of the insane in England and Wales is to the whole population?

Dr. Beard, quoting from Dr. Lewis' presidential address before the Psychological Society, which may be found in the *Journal of Mental Science* for October, 1879, replied that there were 70,823 lunatics in 1878, with a population of 25,000,000.

Dr. McIlvaine desired to know what proportion that gave?

Dr. Beard replied that he had not made that calculation; the information sought may be ascertained by a simple mathematical operation.

Dr. McIlvaine further asked the proportion of insane to the population in the State of New York?

Dr. Beard said he had not the statistics.

Dr. McILVAINE.—The proportion of insane to the population, in 1878, in England and Wales, was one in three hundred and seventy-three; in the State of Massachusetts, one in four hundred and twenty-three; in the State of New York, one in five hundred and eighty-seven; in Illinois, one in eight hundred and sixty-six; in Iowa, one in one thousand one hundred and one; and according to the Fifth General Census of Chili, 1875 (Dr. G. R. Brush, Hygienic and Medical Reports, Vol. IV., Navy Department), one in nine hundred and sixty-two. According to this showing, it will be a long time before the proportion in the States of Iowa and Illinois will be reversed—that the insane will be in the majority.

This question of insanity is always new and always old in a certain sense. On January 5, 1875, the Commissioner in Lunacy for the State of New York published his report for the year 1874. In this report he thought, as he began to read it, that the great problem had been solved, and that he could exclaim, in the language of the immortal Luther, "It was found at last;" but he had pursued his researches but a little way when he found that

this was a delusion, and that the real cause of insanity was as obscure now as it was fourteen hundred and fifty-one years before the Christian era, when Moses, in his declaration in Deuteronomy xxviii. 28, threatened the Israelites with a visitation of Egypt, with madness and astonishment of heart, as a sequel to the violation of his laws. The language of the lawgiver is, "The Lord shall smite thee with madness, and blindness, and astonishment of heart." This is the first place in which the word "madness" is found in the old Book. It is not heard of again until 1,062 years before our era, and it may be found in 1st Samuel xxi. 13: "And he changed his behavior before them, and feigned himself mad in their hands, and scrambled on the doors of the gate, and let his spittle fall down upon his beard." David saved himself by feigning madness before the King of Gath. He must have seen and known what were the peculiarities of madmen, as he succeeded in deceiving this distinguished monarch and his associates with his affecting madness and escaped unhurt.

It is true that the commissioner tells us that we have de demonized insanity. It may be true in his individual case, and in that of the President of the Society, and the speaker and some others; but the great majority of mankind have a latent feeling and belief that there is something supernatural in connection with insanity.

Gentlemen were aware that recently some specific charges were made by a society in this city in relation to the treatment of the insane. As he understood from the documents received, the movers in these reforms had permitted themselves, in the language of the law, to be "non-suited," by reason of the fact that they were not prepared with the data, or if they had them, they were not sufficiently available for purposes of meeting their opponents. Year after year since 1872—the year when so many charges were made concerning the insane—there had been an accumulation of facts in regard to neglect and what may be termed *imposition* on the insane; and yet they were all passed over!

To turn again to the report of the commissioner: He gives us the details of the insane in each county of the State; he tells us that insanity can go on only after a protracted degeneration of what he calls germs and deteriorated growth. Then he touches upon the expense of these insane paupers; and we are informed that on Black-

well's Island for 1,787 patients, the cost per capita was \$1.46 per week! Now most of the members present reside in the city—many resided here in 1874, the date at which this fact applies—and they were no strangers to the price of living in that age; and if they could imagine and believe that a full-grown man could subsist on one dollar and forty-six cents per week, he had no doubt that they would join him in saying that this was adequate cause in producing madness. This amount would, at that time, hardly purchase a decent lunch; and yet these paupers cost only \$1.46 each a week! It is true that the six hundred and sixty-two patients on Ward's Island received \$1.83 per week, and on Randall's Island they received \$1.52 per week! This, when compared with that aristocratic institution over the way—the Bloomingdale Asylum—where the sum of \$20 is exacted in advance per week, is an astounding exhibit! \$1.46 per week—\$20 per week in advance! And this statement is made without any apology on the part of the commissioner, without any explanation, or protest, or recommendation for the amelioration of their condition!

He had been reflecting upon the claim made by the orator of the evening, that insanity is caused by the activity of the brain of mental workers, and he was astonished that the conclusion is forced upon him that mental workers throughout all ages of the world's history have not been afflicted with insanity. He had gone back in memory as far as the days of Thucydides, who was twelve years the junior of Herodotus, who was born four hundred and eighty-six years before our era. From that day down to the time of Baron Von Humboldt, we do not find that the real intellectual workers ever became insane; and the unduplicated men of the fifteenth century—that century which produced such a galaxy of great men—beginning with Guttenberg in 1408 (the inventor of the art of printing); then passing, to Zennet, the Archbishop of Toledo, viceroy of Spain, and author of the Polyglot Bible; next in order, to Columbus, 1435; but time would fail to name those immortal men, of whom Leo X., who became Pope in 1513, was one of the greatest lights; none of these were insane. Then we come down to the days of the American Revolution, in the eighteenth century, and we find that of the fifty-six signers of the Declaration of Independence, the majority lived near the time appointed for manly life—threescore years and

ten, and others, in number, surpassed it—and to the time of the French Revolution, which produced so many great men, not only in the army and state, but which did more for science than any other event since the beginning of the Christian era.

Then again, the orator of the evening tells us that the Anglo-Saxons are more addicted than any other race to insanity, while he admitted that he used the term Anglo-Saxon in an imperfect sense. Now, if imperfect, if Anglo-Saxon is a wrong word to use, why use it? Are the people of the United States Angles or Saxons or Jews? Are the people of New York, in a particular manner, Angles or Saxons or Jews? He would be glad to receive a reply, and in replying he would begin with the men whose names are inseparable from the glory of the State. The first was Schuyler, who was a Hollander by descent; the second, Herkimer, a German; the third, Jay, a Frenchman; fourth, Livingston, a Scotchman; fifth, Clinton, whose name has become a national name, an Irishman; sixth, Morris, a Welshman; seventh, Hoffman, who was a Swede; eighth, Steuben, a German; next, Alexander Hamilton, who was either Scotch or Irish. These nine names are inseparable from the early history of this State, and neither of them had a drop of Angle or Saxon or Jewts blood in their veins as far as we know. There are four other names, and these together constitute the thirteen immortal names connected with the early history of this State; they are the gentlemen who signed the Declaration of Independence—among others. The first was Wm. Floyd, of Long Island, his father's family was from South Wales; the next was Philip Livingston, a Scotchman; then Francis Lewis, Welsh; then Lewis Morris, a Welshman. Of these four, three are of Welsh extraction, and the other (Livingston) was of Scotch extraction. We also know that the Saxons were conquered by the Angles, and the Angles gave their name to the island in 825, when Egbert ordered the island to be called Angle's Land—he having conquered the Saxons. These facts every tyro knows to be the truths of history, and he also knows that, taken as a sample, they disprove the assertion that the Saxons furnish the largest quota of the insane.

Dr. McIlvaine said that, at the last meeting of the Society, he took the ground, first, that insanity is not on

the increase; and, secondly, that mental workers are not the class who are most subject to insanity.

He was not in the habit of carrying books, but he had with him a slip of a newspaper containing a portion of the report of the Commissioner in Lunacy for the year 1875. In his report he says that "insanity is steadily on the increase, and its ratio is at times in excess of the growth of the population." He attributes insanity to imperfect nutrition; and judging from the fact that on that little continent, known as Blackwell's Island, where the rate of cost *per capita* is \$1.46 per week, he (Dr. McIlvaine) had no doubt but that this is a very potent cause! Finally, he attributes insanity and its growth to imperfect nutrition, breathing a vitiated atmosphere, abuse of alcoholic stimulants, and more disastrously than all, to the indulgence of the lower passions.

Dr. McIlvaine would like to know whether it is true that contaminated atmosphere caused insanity. It had been demonstrated that insanity is not due to a vitiated atmosphere, nor to an abuse of what has been called "the lower passions," an abuse which he did not recognize; and that immunity from insanity does not consist in pure air.

He was not in a condition to speak from personal experience, but would use the report of Dr. Parsons for the year 1867. He says:

"There was an advance in that year (1867) of 15.50 per cent.; in 1868, 12.92 per cent.; in 1869, 12.63 per cent.; in 1870, 10.69 per cent.; in 1871, 5.12 per cent.; mark the descent, it is gradually less: consequently, there is no such thing as the future of insanity; *that* is a romance. In 1872, 11.68 per cent.; in 1873, 6.49 per cent.; in 1874, 8.48 per cent.; in 1875, 7.47 per cent.; in 1876, 10.30 per cent.—ten consecutive years!"

The next point which he desired to touch upon was the question of the influence of the lower passions in their relation to the causation of insanity. There are no lower passions. Every desire that human beings legitimately exercise and gratify is proper. It is one of the romances of the profession to assert the contrary. When men do not know what the cause of insanity is, as they do not, as the question, we have already shown, is an open one, they lay the blame to the passions.

But to return to the subject in hand. He, Dr. Beard, stated, on a former occasion, that the intellectual workers

are, as a class, those who are subjects of insanity. It was not necessary to go over that ground again. He went back on that occasion to the time of Thucydides, who was twelve years the junior of Herodotus, the father of history, 6 B. C. 486, down to and including the men of the eighteenth century, and he failed to find any insane men among the mental workers of that period. In fact, if there is any class which may be considered as exempt from insanity, history has demonstrated this to be that class. By mental workers he did not mean those who go into the pulpit and read sermons and sing psalms—they are not, strictly speaking, of the class; but he referred to original thinkers, those whose advanced ideas and mental labors have influenced the world's history, as Franklin, who is said to have tamed the lightning, and Fulton, the inventor of steam navigation.

Now we learn, from Dr. Parson's report, that on Blackwell's Island, in 1875, forty-three of his patients were farmers' daughters; thirty-seven were wives of laborers; and twenty-six were domestics. These were the largest contributions of any other classes.

In addition to the above, he cited the following facts: In the report of the Willard Asylum for the Insane, New York, for the year 1877, we find that the number of patients admitted were: house-workers, eight hundred and two; teachers, forty-four; seamstresses, thirty-three. Only a few representatives from other occupations were inmates of that institution.

Ward's Island, Dr. Kellogg's Report: On January 1, 1873, there were four hundred and sixty-nine patients in the institution; admitted during the year, three hundred and ninety-two—making a total of eight hundred and sixty-one. Among these were laborers, seventy-nine, and clerks, twenty-four.

Ward's Island, 1876, Dr. Macdonald's Report: Admitted, three hundred and eighty-one. Occupations: Laborers, ninety-three; clerks, thirty-seven—representing the largest element of any other in it.

Dr. McIlvaine then directed attention to the report of the Lunatic Asylum of Central Ohio for twenty-nine consecutive years. The admissions for that period were four thousand nine hundred and one; of whom two thousand four hundred and thirty-five were males, and two thousand four hundred and sixty-six were females.

An accurate record has been kept of the occupations

of the inmates for twenty-six consecutive years. The result is as follows: Out of these four thousand nine hundred and one admissions, one thousand three hundred and forty-five were farmers, three hundred and seventy-five laborers, thirty-seven clergymen, eighteen physicians, and nineteen lawyers.

Also the Columbus, Ohio, Asylum for the Insane, Report of November 15, 1878: Whole number treated, one thousand two hundred and twenty-six, of whom five hundred and eighty-eight were males, and six hundred and thirty-eight females. Occupations: Farmers, two hundred and three; laborers, one hundred and forty-two; lawyers, three, and physicians nine.

At the Northern Ohio Asylum, Report for 1867, there were treated two hundred and ninety-nine, of whom one hundred and forty-four were males, and one hundred and fifty-five females. Of this number there were farmers, thirty-three; farmers' wives, twenty-nine.

The total number of the insane in State asylums of New York for 1875, as per Dr. Ordronaux's report, before referred to, were: Males, one thousand and ninety-seven; females, one thousand and seventy-seven. In county asylums and poor-houses, males, one thousand five hundred and ninety-four; females, two thousand six hundred and ninety-seven; in private asylums, males, two hundred and twenty; females, two hundred and ninety; making a total of males, two thousand nine hundred and eleven, and females, four thousand and sixty-four; or a grand total of six thousand nine hundred and seventy-five.

Now, this matter of insanity is not new. Men were cured of insanity before there were asylums; and they were treated properly, too. The late Governor Madara, who was Governor of "Bleeding Kansas" at one time, told the speaker in 1840, that in 1830, when he was Marshal of Northern Ohio, and before an asylum was erected in Ohio, the number of the insane was alarming. The actual number could not be ascertained. Persons were shut up in out-of-the-way places and in upper rooms of the houses, being confined to staples in the walls with chains; and when the census was taken they were not counted in on account of delicacy. In the year 1838 the first asylum was erected in Ohio.

He believed that, instead of an increase of insanity, it is diminishing. We need not be alarmed that it will overwhelm the nations. There is a good deal of romance

mixed up with the subject, just as there was with the question of school hygiene.

With regard to these questions public opinion must be set right.

Were it not that the subject is a solemn one, it were amusing to examine the reports of the insane asylums from year to year. They have their stereotyped moral and physical causes. Many of them dwell on tobacco as a potent cause. Dr. McIlvaine's experience among gentlemen connected with the asylums leads him to believe that most of them use that weed, and would be perfectly safe from being devoured by dogs should they fall dead in the street. He would state an exception to that rule. His friend, Dr. Joseph Webb, brother-in-law of President Hayes, who had charge of Longview Asylum, Ohio, never used tobacco.

In conclusion, he said: We have shown that insanity is not attributable to a vitiated atmosphere, nor to the abuse of what is called the lower passions, because we do not recognize them; nor to alcohol, *per se*; nor that immunity from insanity consists in pure air, healthy food, and sanitary surroundings. We have shown that it is a delusion to suppose that intellectual people are the subjects of it, and that it is them only who are selected as its mark. Hence we may sum up that the causes of insanity are as obscure now as they were when first discovered; and the question, which we carefully recommend to those who are in charge of asylums, is still open for investigation.